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Church of the Nazarene

2-1-1973

Preacher's Magazine Volume 48 Number 02

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Olivet Nazarene University

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Recommended Citation

McGraw, James (Editor), "Preacher's Magazine Volume 48 Number 02" (1973). *Preacher's Magazine*. 492.
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THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness—

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THE

PREACHER'S MAGAZINE

JAMES McGRAW

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FEBRUARY, 1973

VOLUME 48 NUMBER 2

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Published monthly for Aldersgate Publications Association by **Beacon Hill Press of Kansas City, 2923 Troost Ave., Kansas City, Mo. 64109**. Editorial office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price: \$2.00 a year. Second-class postage paid at Kansas City, Mo. Address all correspondence concerning subscriptions to your denominational publishing house. **CHANGE OF ADDRESS:** Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Authors should address all articles and correspondence to James McGraw, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

Coming to Terms With Time



THE EMPHASIS IN FEBRUARY being stewardship, and on this particular February being the stewardship of *time*, there are certain thoughts that push into the mind and demand attention.

"Time" happens to be one of those elusive, indefinable concepts people discuss as though they know all about it, and then behave as though it is totally baffling to the understanding. When asked to do something unpleasant, they say they don't have time. When in need of a reason for failing to perform a service, they say they ran out of it. When they face an opportunity to spend time doing something they enjoy, they declare they have more time than money, which does not make much sense when you stop to think about it, since there is no real basis for such comparison. Does a penny equal a second, a dollar compare with an hour?

Like most abstracts, time, to be understood, needs to be placed in relationship to something more easily comprehended. Albert Einstein once said to a group of college students, "When you sit with a nice girl for two hours, you think it is only a minute. But when you sit on a hot stove for a minute, you think it's two hours. That's relativity!"

That is indeed relativity, and it is something more. It is an excellent example of the effect of attitude upon the use of time. When a human being is doing what he enjoys doing, time flies. When he does what is not related to his will, his motivation, and his affection, time drags. This is why St. Paul admonished the Ephesian Christians that they should put their efforts into "redeeming the time, because the days are evil" (Eph. 5:16).

Roy Angell's story of the Norwegian merchant spending his eightieth birthday calculating the use of his time brings a chuckle to those who think about it. The elderly citizen figured that during his 80 years of life he had spent nearly five years waiting for people, three months scolding children, six months tying neckties, and eight days telling dogs to lie down and be quiet.

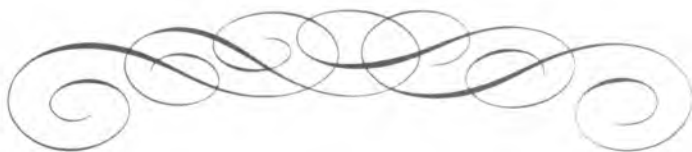
The typical pastor, at his retirement, might present a rather interesting analysis of the time he has spent during his many years of ministry. How many years talking on the telephone? How many months walking in hospital corridors, waiting by sickbeds, standing by when needed? How many

months, or years, sitting behind the steering wheel, stopping at signal lights, driving in traffic, parking his automobile? How many years, or decades, poring over books, reading the Scriptures, meditating upon its truths, preparing for those hours when he faced a congregation who seemed to be asking him, "Is there any word from the Lord?"

He might also calculate the time spent in trying to determine where he might find the best bargain on a set of tires, or the best trade for a new car. He might compute the amount of time spent cutting stencils and cranking mimeograph machines. If he is both brave and honest, he might dare think about the time he has spent reading the newspapers, watching television, taking naps, and enjoying his favorite recreation. It might humble—if not startle—most of us if we were aware of the amount of time we are using with things that are trivial.

Coming to terms with time is as vital as any other aspect of Christian stewardship, and more so than most of them. When we are sensitive to the will of God and listening to the checks of the Holy Spirit, we are "redeeming" time, which means we make the most of our opportunities. It means we think of our time as precious, since it is God's gift, even as life itself is His gift. It means each day "is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24). It means we revere and respect time even as we respect life itself. Benjamin Franklin was correct when he wrote that time is the stuff of which life is made.

So it is both challenging and sobering to approach the month set aside for the emphasis of stewardship by seeing *time* as the crux of it all. The Christian commits all to Christ; therefore he commits his time. Or would it be more accurate to state it, he begins by coming to terms with time. The other commitments then follow as night follows day.



GIFT OF PRAYER

If I had one gift and only one to make to the Christian Church, I would offer the gift of prayer. For everything follows from prayer. Prayer tones up the total life. I find by actual experience I am better or worse as I pray more or less. If my prayer life sags, my whole life sags with it. If my prayer life goes up, my whole life goes up with it. To fail here is to fail all down the line. To succeed here is to succeed everywhere.

—E. Stanley Jones

Tithes and offerings that belong in the local church are siphoned off by radio and television evangelists

The Prosperity Plan or Biblical Stewardship?

By Wayne E. Warner

Pastor, Springfield, Mo.

DO YOU HAVE MONEY PROBLEMS? Are you looking for a way out of the financial crisis?

If you asked those two questions of most people, the answer would be, "Yes." But then you hear some preacher claim that people who support him are prospering—simply because they joined his prosperity plan. These prosperity plans are now catching on again like free ice cream at a Sunday school picnic. One man, according to a certain radio evangelist, had so much money come to him he didn't know what to do with it: "After I started working with the blessing plan, so much money started coming in I had to hide it and bury it in jars and in the waterpot." Most of us don't have this problem.

One woman claimed she received a new Cadillac shortly after joining a prosperity plan. As near as we can determine, the world's record for receiving a new Buick is 45 minutes after joining a blessing plan.

For every legitimate, God-honoring, evangelistic radio outreach—and there are many—there must be five that William Martin places in the "God-huckster" category.¹ They offer everything from riot packs to a variety of

prosperity plans designed for the needs and desires of every listener. Some of the plans are really sophisticated while others are the homemade variety, but certainly appealing to the group to whom the promoter speaks.

The hucksters can operate over powerful Mexican radio stations every night or make periodic pitches through their numerous publications. They are drawing a bead, not on the unsaved, but on Christians in your congregation and others. It's open season and many misguided believers, usually the poorer ones with real needs, are being lured into supporting questionable organizations through these various incentive programs—programs someone has pretty accurately identified as "bribing God."

The prosperity plan thrives on "success" stories—either taped for a radio program or written for publication. Most of them are reasonably convincing and appeal to the listener or reader. Generally they fall into a stereotype: Mary Doe tells what a difficult time she had been having financially and then how the material blessings began to roll in *after* she joined Brother So-and-so's prosperity plan.

A Los Angeles woman wrote to a New York blessing plan operator to tell

¹William C. Martin, "The God-Hucksters of Radio," *Atlantic*, June, 1970.

him, "I was living with rats and roaches until I started with your blessing plan." She went on to say she was able to rent a nine-room house by "believing Rev. ——— and sending my pledge every month."

A well-known preacher has operated a blessing plan for years, but it has now become the prominent theme in his monthly magazine that goes out to hundreds of thousands. Here are two typical success stories:

"Immediately after we joined the plan we learned that our son had been granted a full-tuition scholarship."

"We used to have barely enough money each month to meet our bills, but now [after joining the blessing plan] we have enough for bills and still some left over."

A recent addition to the prosperity field is a preacher who offers his partners a new wrinkle for their added convenience. The partners recently received an expensively produced pass-book with 12 perforated coupons—just like the time-payment books with which most of us are familiar. According to the instructions the partner simply tears out a coupon each month and sends a "firstfruits" offering to the organization. Each issue of the promoter's four-color magazine hammers home the importance of faithfully operating the plan. To the faithful are promised untold physical and material blessings. Little wonder one plan-member said he could hardly wait until payday, so he could get his offering into the mail.

Another preacher tells his prospective donors they ought to pledge at least \$100, payable in monthly installments. If they have failed in a previous pledge, he urges them to make it up if they are able, and then pledge another \$100. His San Francisco audience was told they could move out of the ghetto and into Knob Hill simply by joining his prosperity plan.

The enthusiastic response the pro-

motors are receiving has brought about computerization. Business is good. And their computers punch out the wrong information at times just like other computers with which you have had experience. The writer, while collecting information on prosperity plans, mailed a coupon for a free booklet to probably the most successful promoter of all. The promised booklet didn't arrive. Instead he received a form letter made to look personal that read: "Your prayer request touches me very deeply . . . I pray for a miracle."

Who would dare question charitable giving to nonprofit organizations? Does it really matter what a Christian does with his money? The prosperity plans are scriptural, aren't they? Let's take a closer look at the motives of both donor and the promoter and at other aspects of the plans.

The incentive for the donor is prosperity—nothing secretive about this. In fact, the promoter even suggests the prosperity possibility. The promoter, of course, is mainly concerned about keeping those letters flowing into his mailbox, and the blessing plan is most effective in making this dream come true. The only possible interest he has in Mary Doe's increased prosperity is the larger share he hopes to receive, and the testimonial value it will give him for future appeals. The promoter always wins because he is smart enough to require the blessing plan money be sent to him. It simply adds up to covetousness on the part of both promoter and participant.

The Scripture verses promoters use in the plans are not necessarily misapplied for our day—just exaggerated. Examples of their "proof" texts are Deut. 8:18; Luke 6:38; Phil. 4:19; and III John 2. Unfortunately, the emphasis is shifted to receiving material blessings.

The motive behind today's prosperity plans is nothing new. Jesus faced those who followed Him only for the

bread. The difference is that where Jesus *reproved* those who followed for bread (John 6:26-27), we have certain preachers today who *encourage* people to follow for bread. Take out the incentive giving and their organizations would crumble.

Too often while the honest pastor is attempting to lead his people into Christian stewardship his people are being bombarded with blessing-plan propaganda through radio, TV, and the mail. Often tithes and offerings that belong to your church are being siphoned off by others under the guise of biblical giving.

One young pastor was having a difficult time making ends meet, for both his family and the church budget. A wealthy farmer in the small congregation could have done much to help the situation if he were a good steward. But he was hooked on a prosperity plan and was mailing a sizable sum each month to a certain preacher. The local church—his spiritual storehouse—was getting very little support. That same farmer would quickly call the sheriff if his neighbors came in at night and milked his cows after he provided feed and shelter for them. The young pastor's story could be repeated too many times.

As leaders of a local flock we must do our duty to get truth into the hearts of our people—the earlier, the better. Our people must know God's plan for giving and receiving, and they must

have a sane teaching on prosperity. Giving—all of our being and not money only—is the natural outflow of Christian love. Giving that is based on a desire to receive something in return is selfish (Jas. 4:3). We overlook a child's practice of offering a gift or a favor with the thought it will be reciprocated. But God's way for us is to give out of love, without a selfish motive, that His work might be extended and strengthened. Of course we know from reading God's Word and from personal experience that the one who gives unselfishly will be blessed. God promises to meet his needs.

It takes a stretch of the imagination to categorize prosperity plans as biblical stewardship. The ethics used by the promoters can certainly be questioned. And they hurt the local church budget and consequently limit its evangelistic and missionary outreach.

Certainly God has blessed many Christians with wealth. And to have wealth is not sinful. But Simon of Samaria, like many today, made the mistake of thinking the gift of God could be purchased with money. Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:20-21).

God help us to lead our people in the paths of righteousness! May they have hearts that are right in His sight.

Ever stop to take note how our girls and our boys
Tread along in the paths we have led them;
How their spiritual stature and physical form
Bear the marks of the food we have fed them?

Well, my brother, remember, the Lord has ordained
That each man leave his image behind him;
And our children are blessed above all if they're left
With a heritage rich, to remind them!

—Roy E. McCaleb

The Pastor as Husband and Father

Part II

LAST MONTH we considered the pastor as husband. We now turn to the pastor as father. I tried to write this portion from another viewpoint, but the only way I can really communicate is to pull aside the curtains and share our own lives with you. There is no thought of posing as models or of telling you how to do the task. Only God knows the rugged and yet joyous path we have traveled together with Him in this area of our lives. Wherever you are on your journey, we share with you in the pangs and the joys of parenthood. We too have passed that way. As best I can I shall lift out the mountain peaks of the philosophy God has hammered out on the anvils of our minds and hearts.

The first is *the realization that our children belonged to God*. They were His gift to us to rear, not for ourselves, nor for the security of our old age, nor even primarily for our personal fellowship, but for Him and His glory. Everything we did—all the decisions we made, all the discipline we exerted—was for this primary purpose. When failures seemed inevitable, our cry was not for our name to be spared, but for God's purposes to be worked out, and His will accomplished in and through them. We have not been endowed with as many talents to offer to God as

some. Our children seemed our greatest gift to give back to Him. We yearned with passionate longing that they should be saved to Him and His kingdom. They grew up by inner persuasion rather than by outer coercion. Their individual decisions for Jesus Christ were made in an atmosphere of free choice that has given both happiness and strength to their adult lives.

However, the will of God was held as the highest end of a person's existence and the greatest privilege of human experience. We sought God's will in small matters as well as in major decisions—not in an atmosphere of strain and tension, but one of confidence. We urged our children to find the Lord's will in all personal decisions—including their school affairs. This was a way of life, as we tried to set the example in our own lives and attitudes. This concept supported them when life's more difficult decisions were thrust upon them.

I remember one Sunday afternoon when I felt impressed to go to our youngest daughter's room. She was writing a very important letter concerning a grave decision which would affect her entire future and usefulness. She was very young for such a major decision and desperately needed God's guidance. It was a decision her parents could not make for her. We could only counsel and pray. That afternoon she said, "Mother, it isn't primarily what I want or choose. I have given

By Mrs. E. B. Hartley

Nampa, Idaho

my life totally to the Lord Jesus Christ. The only thing that really matters is that His will shall be done in this decision." This declaration seemed to clarify the issue. The Holy Spirit brought His illumination to her. The years have verified that the decision was the right one.

The next thing to underscore is the *sense of teamwork* which God gave to us. My husband and I were a team, and when the children came to us they belonged to the team also. Their father was able to challenge them to this concept and they always felt the thrill and responsibility of the family team for God. After one period of spiritual confusion and crisis, our oldest daughter confided to me that her greatest fear during this difficult time was that she would do something which would hurt her father's ministry and influence—she couldn't bear to fail the team. Following a visit to another parsonage, one of our daughters commented, "Their daddy hardly seems to know they exist." He didn't include them on his team. This sense of teamwork made a lasting impression which has continued. Today they are active "team" participants in whichever church they minister.

This leads to the idea of *awareness*—awareness of the individual. Nothing hurts and kills as much as to be ignored. To be given a rightful "place in the sun" in a family circle—with awareness of need and desires—helps a child to blossom into a well-adjusted adult. To feel secure in the love of parents and family is the first step toward finding God. Each child was encouraged to be an individual, while she also adjusted to the total family unit. Personalities, desires, and needs are as varied as the individual. We sought to accept each as she was and help her overcome her weaknesses and develop her strengths without fear of destructive criticism.

As we were sensitive and aware of

the situations of the present, we were developing insights into ways to deal with future problems. On occasion our busy pastor-husband-father, when passing through the house on an errand, would have his heart's antenna so acutely tuned to the atmosphere that he could detect a labored or strained situation although no word was spoken. I've seen him stop and say to his girls, "Don't you think we should pray?" He would get down on his knees, reach his arms to gather them about him, then tenderly ask the Lord to bless and help them. Tearful cheeks would be pressed against his and youthful arms encircle his neck. The problem would be solved before it became acute. Our middle daughter said one day, "When my daddy prays, my world is all right."

Again, *God spoke to us about time*. Every worthwhile relationship requires a certain amount of time. This is particularly true of our children. There were times when we had no more important assignment than to listen and to share—no matter how busy! Countless midnight hours have been spent sharing, laughing, crying, and praying together.

One pastor-father, desperately needing to communicate with his teen-age son, was asked if he spent much time with him. He replied, "No, I just don't have time." No time for the relationship that may well shape eternal destiny for that boy!

On the contrary, another father who worked long hours each day at his regular job was playing ball with his son in the evening. A neighbor questioned how he could do it when he was so weary. The man replied, "I would rather have a tired body now than a broken heart later on."

God taught us to *create a positive atmosphere* of life and home. Children are not attracted to Jesus Christ by a negative, critical, and pessimistic attitude. Disciplines have to be adminis-

tered and lines drawn, but let us make the approach as positive as possible.

There will always be church problems but never discuss them, nor those involved, before the children. Make mealtime a companionable time. This is an opportunity to know the thoughts and feelings of your children.

Sunday noon and Sunday night after church were two of our happiest family times. When we found it necessary to entertain at those times, our children were always included at the table. Some of their fondest memories are of the happy Sundays in the parsonage home. The food was special, the table was special, the fellowship was special!

Finally, in our family philosophy *we learned to accept others*—including our children. This was one of the primary lessons God taught us. It was a glorious day in my own life when God helped me to understand that I did not have to agree with people to accept and love them. This is so true of our children. There are times when we cannot agree, but this affords the opportunity to let them know they are secure in our affections and acceptance—in spite of different viewpoints. Children need to know they are loved for themselves. Especially in the teen years our acceptance kept the door of communication open, and their chances of making wise decisions immeasurably increased.

This is illustrated so well in the experience of one pastor. His oldest son was having difficulty with his grades in high school—not even beginning to realize his potential. When the boy brought home another poor grade card, his father decided it was time to use his parental authority. He went to his son's room for a "firm talk." He reminded the boy that he was capable of

better things, and as his father he expected—and demanded—better things! The boy's head dropped lower and lower.

As the father left the room, he relates that the Lord spoke to him, "Now, what have you done?" In a moment of divine insight he saw the situation in its true light. Immediately he returned to the boy's room and said, "Son, I'm sorry for what I have just said. I want you to know that whatever grades you make, *I'm glad you are my son!*" The boy leaped to his feet, took his father's hand, and said, "Dad, that is just what I needed." Communication was restored, the grades improved, and the crisis was over.

Alexander Maclaren as a teen-age lad found it necessary to go to work in a city several miles away. Between his home and this city was a dense, ominous wasteland, filled with underbrush. On Monday his father accompanied him to his new job, telling him to come home on Saturday night. Alexander knew it would be dark before he could reach this desolate place. All week he dreaded this walk home. On Saturday evening he stood on the edge of this wilderness, almost terrified. Suddenly a snapping twig warned him of the approach of someone, which added to his fright. Then he heard the voice of his father calling his name. "Alex, I was so eager to see you, I came to meet you!" All the fear disappeared. Speaking of this incident later, Mr. Maclaren said, "I walked through that bog with a firm step, a lifted head, and a fearless heart, for my father walked beside me."

Pastor-father, you are the spiritual leader of your home as well as your church. What a privilege is yours!

Never go out of your way to tell people you're a preacher; but they ought never to be surprised when they discover that you are.

—John A. Broadus

Evangelistically Speaking—

Unction in Evangelistic Preaching

Can anyone in this twentieth century have any distinct notion of what preachers of a more vigorous period meant by unction?

The term unction describes the condition by which something profoundly conclusive and disturbing suddenly becomes visible and audible, with indescribable definiteness and exactness. There is an ecstasy in which terrific tension is sometimes released by a flood of tears during which one's progress varies from involuntary impetuosity to involuntary slowness. There is the feeling that one is entirely beyond his own power and everything occurs quite without volition, in an eruption of freedom and independence, power and divinity. The spontaneity of the imagery and similes is most remarkable. One loses all perception of what is imagery and simile. Everything offers itself as the immediate, exact, and simple means of expression. It is almost as if one is, or has very recently been, like Moses, to the top of the mountain. It is something so close and so real, and yet so hidden that it remains in the dark. For most ordinary purposes we need not ask any questions about it.

Unction has two sisters equally hidden, but also self-revealing. All three ideas—unction, inspiration, and revelation (insight)—are spiritual phenomena. The ideas of inspiration and revelation occur in unction, and in that order. Unction is not an achievement. It is God-given. Great inspiration accompanies it. Inspiration means that we preach better than we know. It is the Holy Spirit preaching in and through the preacher, making everything he says authoritative and urgent. Jesus demonstrated this when He spoke to the woman at the well: "He whom thou now hast is not thy husband." What a revelation that was to the poor woman who had had five men, but thought she alone knew it.

Thus does unction give to the preacher an unexplainable insight into the needs of his congregation, causing many to say, "How did he know about that? I alone possessed that knowledge. Now he knows it, and he is preaching at me."

No, the preacher was not consciously preaching at anybody. The Holy Spirit had simply given the preacher His anointing and illuminating power and he was preaching with *unction*.

What greater need is there for evangelistic preaching today?

By Harold L. Volk

Evangelist, Nampa, Idaho

there's MU ♩ IC in your church



Wall-to-Wall People

A well-known evangelist has written that if he can have one person on the platform he can be assured that he will have 10 people in the audience. With this theory in mind, he places 5,000 in the choir and, with the assurance of this basic principle, he looks for 50,000 people in his audience!

Why not accept this principle of growth and use it for the local church program? Check your platform and see how many you have participating. Then be as conservative as one can and multiply that number by five. But to be fair and even more than fair with yourself, multiply the choir by four and see if you can accept a basic growth pattern.

The more people you have up front, the more you will have out front. This should encourage you to make room for as many as possible at the front. If we accept the premise that participation is the key to hold people, then let us be ready to involve everyone we can find in as many activities at the front as possible. Find every new avenue for

service for as many people as possible. If wall-to-wall people up front brings wall-to-wall people out front, then take the challenge and call for a change of action. Make the front lines the vital spot for the new age. Make the front of the church the action spot for all people. Make the general call to arms. Enlist everyone that you can for service in those activities that can be appropriately used at the front: adult and youth choirs, an orchestra, children's choirs, young adult ensemble, male chorus, ladies' glee club. The variety is almost unlimited.

Have you room? Are you using all the available space for people? Or is some of the space taken up by furniture and decorative pieces? People are more important than things. Fill the platform with people, excitement, and enthusiasm and watch what will happen.

Wall-to-wall people up front will bring wall-to-wall people out front. And after all, this is what it is all about: winning new souls for Jesus Christ.

Space for the New Age

With treaties for the space program in our minds, with contracts for two great powers ready for the new day, we of the Church need to apply a similar emphasis to our coming program.

The sanctuary adult choir could well afford to study a "space" program and

make a treaty with the tremendous power of the youth of our church. This study should include the attitudes of the adult choir and the youth choir.

The adult choir has always wanted the teens to be a part of the sanctuary choir; in fact, for many years they have

invited the teens to be a part of their singing program. They have made room for them wherever they could sit in the vocal sections. This willingness and invitation has never been really accepted by the youth.

The youth choirs of the churches would like to be a part of the great church music program, but to be members and sit—just anyplace—with the adult members isn't the thing. They would rather be a part of their own peer group. This does not mean that they do not want to serve. It only means that they want to be a power in their own right.

This study should consider the desire of the youth to serve, the attitude of

Practical Points

*that make
a difference*

Why Get Up-tight About the Inevitable?

Dear Son:

Did you hear about the pastor in Sun City who suffered a nervous breakdown? I really think it came over those new long weekends which occasionally *nearly* destroy or strongly limit church attendance. He had a tough time reconciling his ministry to changing times and "could not take it."

Now I know that many of our people ought to be better stewards of their time, and some of them "run" when they would be far better off in their home church—but what do you do? Is it worth it to go to pieces over habits formed through the years? Not on your life!

You know what our pastor is doing? He prays for the safety of those who are gone, wishes them a good weekend, and is building a growing loyalty in the home church we have not seen in years.

I heard one man say the other day, "You know, I can hardly miss a service anymore. That pastor of mine makes it so interesting and challenging that I want to be in church."

Son, I know you have had a rough time with many in that vacation area, but in patience, get so much of God on the scene that your people will warm their hands by the home fires.

Love,
David

By Ron Lush, Sr.

Song Evangelist
Church of the Nazarene

today's youth for action, the knowledge that youth have a tremendous talent and power that has been virtually untapped.

Understanding that the two choirs should be separate and yet stand together in a united way, we then must make room.

Today's church platforms are, in the main, inadequate in size. They have been built in past years for the smaller choirs. In these exciting, growing years we will need space, wall-to-wall space, for the new age. The treaty with the youth will necessitate a space to dock their mighty potential. We must make room for them, the same room as we make for the adult choir. That means twice as much room as we now have.

Then look to your church platform, make room—push the sides out, lift the risers high, dramatize the action at the front, and make ready for the space age!

(Next month—how to use and arrange these two choirs and form a "Stereophonic" Choir)



THE OVERTONES OF THE MINISTRY

By Raymond C. Kratzer

Dist. Supt., Northwest Dist.
Church of the Nazarene

II. Tenacity

The work of the ministry has ever been a difficult task because of the unique area of action on the part of the man of God. In the "war of the ages" between God and Satan, man has always been the battleground. And the minister has been on the front lines in this warfare as he strives to assist God in freeing men from the thralldom of sin. Consequently, when hymnwriters have captioned the servant of God as a "soldier of the Cross," they have rightly described his position. It is one of active warfare with no letup.

Every Christian is in the army of the Lord in a special way. The preacher has a unique position. He is an officer who is ordained of God to lead his battalion to victory and conquest. He is supposed to inspire his men by his example and influence. When the battle is hot, he is to order a "charge" rather than to signal a retreat. If he retreats, let it be only a momentary motivation for a cool and deliberate advance in spite of the odds. He must always remember, "If God be for us, who can be [effectually] against us?"

The story is told of a soldier in a recent war who was hurrying away from the front, where the fighting was fierce and terrible. His commanding officer hailed him and said: "Here, where are you going? Don't you know I have just ordered us to advance!"

"Yes, sir," replied the soldier. "I am following your orders by advancing to the rear." At times this is the picture of some of God's chosen leaders. They become fainthearted, lose courage, are overcome by circumstances, and succumb to the fear that victory is out of the question for them or for their situation.

The preacher whose ministry contains that indescribable element of "success" must be possessed of an overtone of *tenacity*. This is that something, as Rudyard Kipling puts it, that enables you to "hold on, when there is nothing left within you except the will that says, 'Hold on!'" No quality in the symphony of consecrated service is more important than the clear, sweet overtone of *tenacity*. Paul said: "Quit you like men, be strong" (I Cor. 16:13). But as someone has said, some preachers symbolize the first phrase in reverse order: "Men like you quit!"

It is rather alarming to observe the casualty rate among preachers. Nothing is sadder than to watch a young man move up the line in the fulfillment of his calling until he is ordained to the ministry, and then see him begin to lose the vision and finally exchange the call of God for secular work. This happens all too often. Why? For one reason, these individuals have failed to learn the importance of tenacity as an

indispensible factor in the work of the Lord.

Someone asked Thomas Edison one time if he was discouraged after thousands of experiments in an effort to perfect the incandescent lamp. His answer was a resounding "No!" He said that he knew at least there were this many things that were out of the picture, and that in due season he would discover the ideal materials for his invention. And he did! If Columbus had turned back after 40 days of sailing toward the new world, no one would have blamed him. But no one would have remembered him either.

Every pastorate has in it the elements of success. There is gold in all human ore, and there is a potentially strong church in every community of reachable size. God and a tenacious pastor, full of faith and of the Holy Ghost, can make the difference. This can be illustrated in a thousand communities, some of them with less than 500 people in them. But somewhere along the line a pastor with the overtone of tenacity in his disposition became a part of a miracle to the glory of God and the upbuilding of His kingdom. Miracles of this nature do not happen overnight.

The work of the church should not be correlated completely with the secular world, although there are many aspects of the business world which can be a part of the church to great value. For example, good bookkeeping methods, adequate and attractive advertising, and many other things work equally well in the church and in the business world. However, when it comes to the matter of imitating the rating scale of the secular world to the way prestige and success are measured in the church, we have a much different method of procedure. When a young man starts out in business, people consider him a success when he is moved to a larger city, or when he reaches the pinnacle of officialdom in

his particular organization. Often the emphasis is upon what he has become rather than on what he is contributing to the company.

On the other hand, God often needs a man to submerge himself in the out-of-way community so that he might build a kingdom for God, regardless of what it does for him. If his diligence to duty awakens dormant life within his charge, and vitality and growth develop, news of it may filter to the outside world. And often "talent scouts" are holding tempting offers to such a dedicated preacher to move to "greener pastures." I recall so well a young man in this category who led a dormant church to amazing growth and development in his first year or so of pastoring. Sure enough, a much larger church reached out for him, and he rationalized that surely God must be in it, and he moved—with stars in his eyes. He left a small and growing church paralyzed because of lack of leadership, and found himself in a few months completely unable to cope with a much larger church with old problems aplenty.

The overtone of "tenacity" rings sweet long after the pseudo-fear of being left out in the cold has passed. Satan would try to garble its melody by getting a pastor to feel that he will never be given another "good call" if he turns down the present offer and stays by the hard job that has been given to him. The truth of the matter is that God can help him to make his present assignment the "greener pasture" that his normal desire has pictured to him.

We have very few strong churches today but what in their history you can find a pastor who stayed by the stuff and who refused to be lured away prematurely. The note of sweet victory rings loud and clear, born of a rugged desire to defeat the devil, see a revival, nurture new Christians, and establish a strong outpost for Christ, a church

against which the very gates of hell shall not prevail.

Let us retune the strings of our souls amidst these times of temptation toward "instant success." Let us strike on purpose at the trend to feel our work is done before the victory is won. Let

us determine to hold on one more hour, one more day, one more year, investing all of the sanctified imagination and faith possible in the power of the Spirit. Let us believe that in these times—in these situations—*God is able* to help us to victory.

To preach stewardship, witnessing,
honesty, or love is to miss the point,
unless Christ is presented

Do We Preach Christ?

WE ARE CONTINUALLY trying to force results without the motivating impetus of genuine gospel preaching. Paul said, "The love of Christ constraineth us." That love is just as powerful to constrain today as it ever was.

Suppose, for example, we decide to preach on courage. We choose our text carefully, build a tightly woven system of proofs and evidences on the need of courage, even show how it "ought" to be motivated, then conclude with moving examples and illustrations of the great work of courageous men. The sermon is a success; everyone is "convinced" of his need, and will no doubt determine to be more courageous. But when the test is on and Christ is being crucified, our modern Peters say, "I know not the man." Our sermon was all about the gospel, but not the gospel itself. The gospel is Christ. Christ alone is Courage. Men live and die for Christ, not for the sake of courage. Die for courage and you have died in vain. Die for Christ and you gain a crown of life that fadeth not away!

The story is repeated with every

good and noble virtue upon which we might choose to preach. Honesty is a cardinal virtue; you cannot get to heaven without it. But all the sermons in the world about honesty will not make men honest. Purity is a most priceless treasure; but consider the futility of preaching purity to men of vile and corrupt minds. What are good intentions and decisions to do better as pitted against the monster of lust and the power of Satan?

The thirteenth chapter of I Corinthians tells us of the wonderful features of love and how it will function, but it was never intended to produce love; only Christ can do that.

Much, too, that is called holiness preaching is rather only preaching about holiness. Christ is Holiness. Holiness can be preached effectively only by preaching Christ. It is Christ to be received that men might be holy. Men are not sanctified by receiving a doctrine, but by receiving the Holy Spirit through Christ. The point of preaching is to lead people into this experience in Christ, not merely to win an argument about holiness. Many have been convinced of their need, and convicted over and over again. They have been shown what holiness would do for them, and it has been proven to them

By Don Hicks

Pastor, Rifle, Colo.

that it is a biblical experience and that they cannot get to heaven without it—but *they have never been led into it.*

There is not a single scriptural account of anyone ever receiving the Holy Spirit except by faith in an instant. The biblical reference to receiving the *gift* of the Holy Spirit ought in itself to speak of simply receiving, and not in any way earning or deserving. To many, holiness speaks of more ardent endeavor, more earnest and fervent religious quest. But the Bible speaks of the rest of faith, the great sabbath of the soul, of peace and joy and complete satisfaction, which can come only in the knowledge that God has accepted us now and just as we are.

Is not God able to teach us and discipline us and make us in His image? It is ours then to receive of His goodness and live. Live to the full; live not in bondage or fear but in glorious freedom, trusting, simply trusting Him to supply every need: the need for food, clothing, shelter, but also spiritual nourishment, teaching, chastisement, trial, success, failure, victory, and heaven in the end. Is not preaching properly designed to lead people into such a trusting experience? We preach with the idea that what we preach is to be received. So we preach Christ, for to receive Him is to receive every good and every perfect gift—that which is moral and beautiful and worthwhile.

The Bible says that the law was not made for a righteous man but for the lawless. Such a statement can be made only in that He who made the law (and made it just and right and good) is He who puts His Spirit within the heart of the believer. There is then no point in saying (to the righteous), "Thou shalt love the Lord thy God," because God's own nature is in his heart. Of course men "ought" to love God, but what is there in the word "ought" that will actually produce love? Love can be produced only by presenting an object to be loved, and in our case this object is

One who is altogether lovely and One who has already demonstrated His love for us. When love is pure, it can be trusted to express itself in a right and satisfactory way. True love then is free. There can be no bondage in a genuine love experience. It is wonderfully satisfying to know that, in our love to Christ, Christ doesn't doubt us even as we do not doubt Him. So then the natural expression of our love to Him is perfectly accepted in His sight.

It is into this beautiful love relationship that the careless preacher stalks roughshod and says, "If you loved the Lord you'd shout the victory; you'd say, Amen; you'd witness to your neighbor; you'd pray more, pay more, attend more"—and on and on and on, until that beautiful faith relationship is replaced with questions and doubts.

Why does so much preaching start with the assumption that something is wrong? The young convert rejoiced to know that everything is suddenly right, only to have his faith questioned and undermined with doubts. Was he not saved by faith from a life of sin? Why not then help him to build on that faith, that he may grow in the knowledge and grace of God? "Christ Jesus came into the world to save sinners," not righteous people. It is His business to make sinners into righteous people; it is our business to preach Christ. What basically is the difference between trusting in one's own righteousness and trusting in one's own faithfulness? Some possibly, but how much better to trust in the righteousness and the faithfulness of Christ!

Personal righteousness is the product rather than the procuring cause of salvation. Faith in Christ is the source, the only source of salvation; also the only way to maintain an experience of salvation. This is not to say that practical instruction in righteousness has no place in the Christian ministry; but by all means it has a secondary, not a primary place. Nothing that tends in

any way to break down faith should at any time be preached, seeing that without faith it is impossible to please God.

Why then do so many sermons on, for example, stewardship start with putting a question mark before everyone's Christian experience? It says, "If you loved the Lord you would give . . ." Let's take the preacher at his own proposition. He has made a true statement—if they loved the Lord they would give. The assumption is that they are not giving as much as they ought (thus the sermon), so it must follow that they do not love the Lord as much as they ought. If this then be true, why is it true? Could it be possible that the preacher was so busy preaching stewardship, witnessing, honesty, love, and courage that the folk had hardly been so much as introduced to Christ? Further, if all these results can be had and maintained by simply preaching them, who needs Christ anyway? If we had real confidence in the power of Christ and His gospel, we could never be satisfied to produce synthetically that which ought to be the natural sequence of any love relationship worthy of the name.

In no area has there been more effort to reproduce artificially than in the field of emotion. We are living in an age when the senses are king. People want to sense more than they are willing to pay the price for to receive in reality. Emotion is the result of faith, not the cause; never the evidence of any state of grace. "Faith is the substance of things hoped for, the evidence . . ." But we sometimes get so anxious to see the effect that we try to produce it.

Who of us have not heard the zealous preacher shout lustily, "You ought to take your liberty"; "There ought to be some shouts in the camp"; or, "You ought to say, Amen"? Not to argue the truth of his statement, he has no business saying it. There are yet those who take seriously what they hear from the

pulpit and feel personally that they ought to say or do something that they otherwise feel very happy and comfortable in the Spirit not saying or doing. The preacher, instead of promoting a spirit of liberty, as he no doubt intended, has been an instrument of bondage. Beside this very definite evil, I ask, What possible good could come from any outwardly effected expression either to glorify God or to edify the church?

The world itself seldom sees the Christian minister as the herald of the good news of the gospel, but as a sort of self-appointed reformer. If Christ were preached—preached in all His loveliness, beauty, and simplicity; preached in all His glory and power and might; in His meekness, humility, and friendliness—men and women would fall helplessly in love with Him. If people found in Him their righteousness, rather than going about to establish their own righteousness, He would suddenly mean everything to them. Shorn of their own good deeds, they would have only Him on which to rely. Christ would have become not vaguely or even casually, but actually and necessarily, their Salvation.

A faith experience will produce more emotion than an emotional experience and more good works than a works experience, because in both instances they do not depend upon these things but upon Christ, who is himself Joy and Peace and Love and Good Works and all else that is holy and Godlike. God wants to give revival, but He does not want to tack it on to the "revival" that we have already produced. Christ's prayer as recorded in John 17 has these words near the conclusion (v. 24), "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."

This is the call of the Christian minister.



*Compiled by the General Stewardship Commission
Harold O. Parry, editor*

The Changeable and the Changeless

By General Superintendent Strickland

Recently I was made to realize that my knowledge of automobile technology was definitely not up-to-date. When I replaced my five-year-old car for a new one, there were so many new features that I required "preflight" instruction. It took some time to understand all the new systems and gadgets. Having finally mastered all the newfangled gadgetry of the latest model, it appeared that everything I needed for the ultimate in comfort and safety in transportation had been provided. I soon accepted the new car with a fond farewell to "Old Faithful."

When I drove the new car out into the stream of traffic, however, I was still subject to an ancient code of traffic regulations. Some of these laws might appear to a casual observer to be antiquated as one moves so smoothly in a modern automobile. It must be remembered, though, that traffic laws represent the orderly plan of society to allow free movement of vehicles with a minimum of accidents and inconvenience. They are well established, and penalties are inflicted for transgression against them.

The winds of change are bringing a host of new gadgetry to our church administrative methodology. There are new approaches to outreach, expanding ministries in the church—counseling, music, social action, etc. There are improvements in church facilities and the aesthetics of worship, and new approaches to budget and finance, to name a few.

The minister faces the necessity of changing the administrative patterns without altering the ultimate objectives of the Christian mission. He must learn to separate the changeable from the changeless. Our methods are changeable, but our objectives are changeless. In an era of great change this analysis becomes important. With reference to the changeables, an old philosopher suggested, "Be not the first to accept the new, nor the last to reject the old." The Apostle Paul gives us some guidance on the changeless: "Stand fast, and hold the traditions which ye have been taught" (11 Thess. 2:15).

Let us keep up with progress in the administration of our work, but continue to drive toward the timeless objectives of the Church in soul winning which justify the existence of the Church in our frustrated world.

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If you do not have a parsonage provided, you may be interested in the latest booklet on MINISTER'S PARSONAGE ALLOWANCE. You may obtain the booklet by returning the form below to the Department of Pensions and Benevolence, 6401 The Paseo, Kansas City, Mo. 64131.

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Stewardship Month

STEWARDSHIP

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TALENT

February 11

THANK YOU FOR
TIME

February 18

THANK YOU FOR
POSSESSIONS

February 25

THANK YOU
TO GOD

See the Stewardship Month brochure in the 1972-73 Stewardship Kit for ideas to follow these themes.



SHARE YOUR ABUNDANCE

in the Easter Offering

World Missions Offering Ideas:

Stewardship can be interesting. A little imagination and a lot of enthusiasm lift it out of the ordinary and make it something very much alive. Even the youngest can understand and participate. Fund raising should be understood in its proper perspective. It is not just a means of squeezing a few more pennies out of people; it is providing frequent opportunities for people to give generously as good stewards. Some ideas:

PROJECTS

Turn the project into something visual—something they can see, something that shows progress. Abstract sums of money are hard to visualize, but if the object of the fund raising can be visualized in some way, it lends reality. For example:

1. Climb a ladder representing a specific amount, each rung being worth a certain sum.
2. Cut a map or photo of a missionary into pieces, assemble the picture piece-by-piece as funds come in.
3. Launch a rocket to the moon. Move a cardboard rocket up a wire from floor to ceiling.
4. Shoot an arrow on a wire to a target across the room, or down the length of a wall. Mark significant amounts at proper intervals.

OFFERING RECEPTACLES

Make offering time interesting. This is particularly important for the younger members, but adults will also be better reminded by the use of a different offering receptacle. A few ideas:

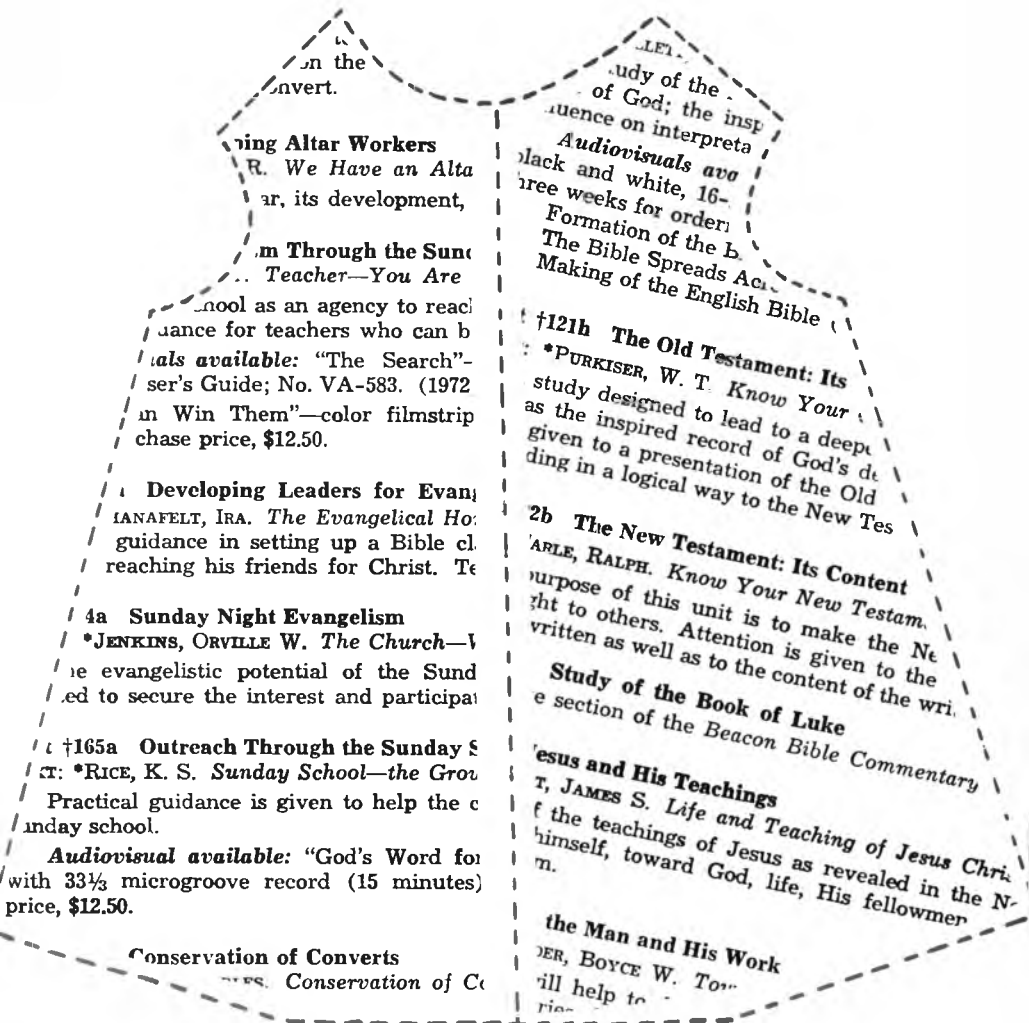
1. Coconut—cut the top off a coconut, clean it thoroughly.
2. Globe banks.
3. Boats—have the hobby class or some of the older boys make wooden or cardboard boats with an opening to receive money.
4. A grass basket or a gourd from a foreign country.
5. Paste up a box with a map marked with the stations of your missionaries, or a photo of your missionary family, or some appropriate picture. Collect the offering in the box.
6. A glass jar with a picture on the inside showing through the glass.

OTHER WAYS OF TAKING OFFERINGS

1. Use a map of the country to which the missionary is going. Block it off into squares. Each square represents a certain amount of money. Color the blocks as the money comes in. All the blocks colored means that the goal has been reached.
2. Use a thermometer graph to indicate giving. The desired budget is the top of the thermometer. Have each section represent so much money as their proxy.
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Stewardship Emphasis—February, 1973

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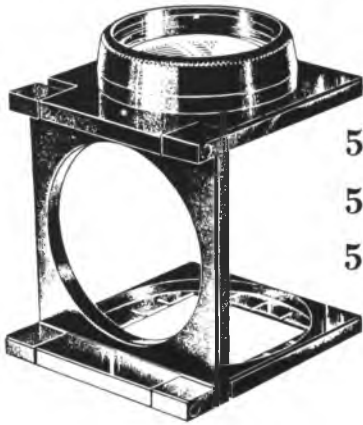
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THE PREACHER'S WIFE



Mrs. B. Edgar Johnson

The Power of Encouragement

By Marjorie Wallace

Pastor's wife, Port Angeles, Wash.

THE DAY WAS DARK, the mountains towered awesomely above the town, and the waves beat against the rugged shoreline. Church was over and everyone had left. My husband spoke hesitantly as he turned out the last light. "How was my sermon, Honey?"

These words conveyed to me far more than the simple question asked. He needed to talk; he wanted encouragement. This was my job—as his wife. It was 80 miles and an expensive toll bridge to the closest Nazarene church. Living on the Olympic Peninsula was beautiful and serene, but also somewhat lonesome.

"You did so well, Ed. People were attentive and God's presence was close. I heard several 'Amen's' even!"

"Folks seemed so concerned about their dinners and other plans. No one mentioned the sermon to me."

"Well, I was surely pleased with it. God helped you bring a beautiful message. Your illustrations were good. You looked nice today too. I really like that tie with your suit."

As we rode home my husband relaxed some and he saw the city a little brighter. The clouds drifted off and sunshine came through; the mountains sparkled in the sun; and the wind subsided enough to calm the waves.

Even our Lord felt disappointment

when He found the disciples asleep in the garden. The strongest ministers at times become discouraged when they do not deliver a sermon up to their potential. The best of sermons sometimes fall on deaf ears. Sometimes the minister's words are misconstrued, his plans or program ignored, and some of the "faithful" become disloyal or drift away. In the face of human discouragement and frustration our men find their strength in the Holy Spirit of God.

They must be led, instructed, and inspired by the Holy Spirit, but God has given us the special job of encouraging our husbands. The rewards are many. There is always something good to say. Look for those strong points and compliment them freely. Be sincere. Observe the difference it makes in your husband. Webster says to encourage is to "inspire with courage, spirit or hope; to cheer up."

This emphasis on encouragement does not mean to exclude helpful criticism. There is a time for that also, but certainly not following a service when the preacher needs to be recharged—not run over.

Whenever someone says something good about the pastor, make a mental note and relay it to your husband. Often at the ladies' midweek prayer

time the women will comment on truths revealed to them through the previous Sunday's sermon. When I share this with my husband, he is encouraged by knowing God's Word has not left them.

We pastors' wives often receive compliments about our children, our dress, or our hair, but it's true that the ministers seldom have anyone compliment

them. They hear instead about Mrs. Bennett's cold, Irene's trip to Seattle, Mrs. Roseboro's burden, and that the teens need another Sunday school teacher.

May we pray daily that God will show us the need to be better help-meets, a source of encouragement and a blessing to our husbands. They deserve it and need it.

Just for Today

JUST FOR TODAY: I will try to live through this day only, and not tackle my whole life's problems at once. I can do something for 12 hours that would appall me if I felt I had to keep it up for a lifetime.

JUST FOR TODAY: I will be happy. This assumes to be true what Abraham Lincoln said, "Most folks are as happy as they make up their minds to be."

JUST FOR TODAY: I will adjust myself to whatever is, and not try to adjust everything to my own desires.

JUST FOR TODAY: I will exercise my soul in these ways: I will do somebody a good turn, and not get found out. I will not show anyone that my feelings are hurt; they may be, but today I will not show it.

JUST FOR TODAY: I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit. I will not find fault with anything nor try to improve or regulate anybody except myself.

JUST FOR TODAY: I will have a program. I may not follow it exactly, but I will save myself from two pests—hurry and indecision.

JUST FOR TODAY: I will have a quiet half-hour alone in the presence of God. During this half-hour of communion I will try to get a better perspective of my life.

JUST FOR TODAY: I will commit every situation—every problem—to God, and having done so, I will trust and not fret.

JUST FOR TODAY: I will look for some beauty in everything, and enjoy it.

Wouldn't it be a great thing to read the above every morning when you get up? A lifetime is nothing more than a long string of days. Living one day at a time, and living it fully, means living a full life, whether it lasts 100 years or a week.

—Selected, and adapted

There is a unifying force at work where the Holy Spirit is honored

Bringing Us Together

THERE THEY WERE, sitting together inside the walls of a small church. Culturally, socially, traditionally, and in some cases intellectually, they were miles apart. In the same pew sat a very fashionable and successful businessman, well educated and well groomed, and a homespun, relatively uneducated and certainly not "fashionable" woman. Nearby sat a young mother—a pilot's wife—an obviously fashion-conscious, culturally refined young woman. There were many more like them, with backgrounds and traditions of extreme difference. Why did they come together? How did they come together?

In a town such as ours, with a population of 13,000, any successful businessman is well known. His appearance in a traditionally conservative church such as ours, which is a drastic break in pattern, would certainly not miss the public eye. One such businessman in quest of spiritual food told me, after he had united with our church, that the decision to identify himself with our group was not easy for him and others like him. "At first," he stated, "we felt rather uncomfortable." The different type of church service, with more expression and participation from the people, was drastically different. But after a while it seemed that the spirit in the church overshadowed what might have otherwise been an awkward situation.

Another gentleman, who is known for his tremendous leadership throughout the community and the entire state, found the same to be true in his life. After attending for some time, and eventually joining the church, he wrote to the council of the church he had attended and served for 43 years. At the close of the letter in which he explained in detail his reasons for leaving his previous church home, he gave his personal testimony of extreme appreciation for a simple and meaningful faith that God had only in recent days given to him. On any given Sunday you may see him weep silently with joy.

Yes, it appears almost unbelievable that these who came to us out of liberal churches, and with extremely different backgrounds and traditions, could find a common ground with people who are steeped in the tradition of a small holiness denomination. But they did. And it causes us to live in hope that a beautiful fulfillment of a New Testament scripture could happen within the walls of this church and in the lives of people who seem to be miles apart. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

We do indeed have a long way to go. In many respects we may never blend. Some will never accept our tradition, and they may fade. But right now God's Spirit is very present and there is a growing spiritual oneness. What-

By Aaron Knapp

Pastor, Fergus Falls, Minn.

ever else has happened, God has definitely touched these lives and they are sharing, believing with open hearts

and minds, all in the same small church, even in the same pews. May His Spirit continue to lead us.

A church has a right to expect the pastor to be a man of God who loves them and nurtures them with anointed, biblical preaching

What I Believe My People Have a Right to Expect of Their Pastor

A SATISFACTORY relationship between pastor and people is altogether necessary if the church is to progress as it should. Perhaps no other one thing so affects the total program of the church as does this important matter. It is a very sensitive relationship, but when it is warm with love, and free from tension, it is closely akin to heaven.

After 23 years of continual pastoring with five different congregations, we have had ample opportunity to become deeply involved in the spiritual needs of our people. A pastor cannot be all things to his people; thus he must carefully select the areas where he shall invest the major portion of his ministry. These selections must be made in the light of your great needs rather than what is most enjoyable.

What do I believe you have a right to expect of your pastor?

You have a right to expect your pastor to be a man of God.

We cannot always be wise in our judgment, tactful in our approach, or eloquent of speech. And we shall need your constant forgiveness and patience in these areas of disappointment. But we can maintain a good heart and our spirit can always give evidence of a good state of grace with God. The pastor who is not basically good stands without excuse before his people. We must live above reproach at all times, straightforward and honest in all our business dealings, and genuinely Christian in our relationship with other people.

The pastor who does not stay in close contact with God will have little to offer his people. We must preach at all times with the full knowledge that when our soul is lean our people will go away hungry. We can bear to you only that portion which we have first found in God.

The Old Testament priest who was a strong altar man carried the sweet aroma of the holy anointing oil in his



by
Grady W.
Cantrell

Superintendent
Idaho-Oregon Dist.
Church of the Nazarene

robe wherever he went. That aroma told his people he had just come from the presence of God. You should be able to look to your pastor as a man who gives evidence that he has come from the presence of God.

You have a right to expect the pastor's personal love and concern.

We must communicate our love and concern for you in such a manner and measure that you will feel free to come to us with your personal burdens and spiritual needs. Your personal spiritual needs must be the greatest concern of our hearts at all times. Your heartache must be our heartache, and your joy must be our joy. There is no place in the ministry for a pastor with a cold heart. Our hearts must stay warm with personal love for you, so our love will lift you when you are burdened and heal your heart when you are hurt. Our ministry of love and compassion should rescue you when you have gone astray.

You have a right to expect the pastor's love to continue even when you have done wrong and sinned against God and the church. And that love must stay strong and winsome even in the face of personal opposition to the pastor and his family.

You have a right to expect your pastor to be a calling pastor.

We may be an able administrator, and an adequate preacher, but if we are to be your burden-bearer we must live close to your family and its needs. We must feel and know your spiritual heartbeat, and visit you on the battlefield.

Perhaps there is no area of pastor-people relationship where the pastor seems so often to disappoint his people as in this area. We can make excuses about the load we carry, and the many details that press us for time and energy, and excuse ourselves from this major task. But if we do not call enough

to be near when you need us, to that extent we have failed you as a pastor.

How often do you expect your pastor to call in your home? Your answer must, of necessity, be determined by the size of our church membership and the number of new families visiting the Sunday services. But we need to share with you our sincere feeling about this important matter:

We shall try to be in the home of our regular church families at least once in each year we pastor this church. We shall be there more often if there is sickness, sorrow, or other special needs.

We shall try to be in the home of every new family that visits our church within two or three weeks after their first visit.

We shall go often where there is spiritual hunger, or a special need, or to the home of a new family that needs to be reached with the benefits of the gospel.

You will need to keep in mind that at least 75 percent of our family calling will be in the evenings. We do not attempt to reserve more than two nights per week for this calling, and one of those nights should be used for outreach calling. But we are your shepherd and you are the sheep of our fold. We shall watch over you at all times to see that you do not stray away from God or carry life's heavy burdens alone.

You have a right to expect your pastor to be an anointed Bible preacher.

What we say may not be profound, or eloquent, but if it is Bible-centered and anointed of the Holy Spirit, it will bring the benefits of Calvary to your life. You have a right to expect this from your pastor's preaching.

In this day when rank heresy has invaded the Protestant churches, we have a solemn obligation to keep before you the great cardinal doctrines of the church which are firmly grounded in the Word of God. "Thus saith the Lord" must be the authority that gives

firmness and depth to our preaching. We owe you more than our opinion, our conviction about the subject we choose for our sermon. We must enlighten your minds with the truth of God's Word preached in the Spirit. This is our high calling and trust. Men shall live, or die, by the quality of our spirit.

*Arm me with jealous care, as in
Thy sight to live:*

*And, oh, Thy servant, Lord, pre-
pare a strict account to give.*

*Help me to watch and pray, and
on thyself rely,
Assured if I my trust betray I shall
forever die.*

Now, may I remind you that our task is too big for man alone. Each day you must remember to lift up your pastor in prayer. Keep your own heart alive and hungry for the things of God. In love, in grace, in unity, we shall labor together for His sake.

(Sermon preached to the congregation in Boise, Idaho, when Dr. Cantrell was pastor).

A layman answers the question,
"Why do you listen to your pastor preach?"

My Pastor's Preaching

By J. W. Clark

Layman, Wichita, Kans.

My pastor does not preach to giraffes. He takes very seriously the instruction of the Lord when He said, "Feed my sheep." My pastor gets the gospel down where men can reach it. At times the truths he presents reach high enough in their concept to make the intellect stretch, but they are always within reach.

My pastor's preaching does answer the questions of the inquiring heart. His sermons inspire, but they also instruct. They are sane, intelligent, instructive, and doctrinal. They are produced from the Bible—God's very Word.

My pastor's preaching is saturated with prayer and given in power. His sermons move hearts and change lives. His tears flow, and his love reaches those who listen to him.

My pastor's preaching is proved by his life. His love and concern for others make his preaching dynamic. His life and his sermons point to Christ.

My pastor's preaching is contemporary and meets the need of the day. It points toward faithful service, sincere faith, deep love, holy living, and victorious dying. It sets the joy streams flowing in the lives and hearts of those who heed and follow. My pastor's preaching is effective because it helps me.

IN THE STUDY

Journeying with Jesus Through John

February 4

The Bread of Life (6:35)

SCRIPTURE: John 6:25-35

INTRODUCTION: The only miracle of Jesus that is recorded in all four Gospels is the feeding of the 5,000. John adds several interesting items in his account. He says that the miracle took place just before the Passover (v. 4), when people's minds were turned back to the time of Moses, and particularly to the deliverance from Egypt. John alone records Jesus' conversation with Philip. "Two hundred pennyworth" (v. 7) is in the Greek "200 denarii." Since the denarius was a day's wage (Matt. 20:2), this would represent eight months' income. He also tells us that one boy's lunch of five little barley biscuits—barley was the food of poor people—and two small fish was used to feed the immense crowd. It reminds us of the old adage: "Little is much when God is in it." The boy gave all he had. What a thrill it must have been to him to see his meager lunch feed 5,000 people! It is a constant challenge to us to give our little "all" to Jesus and then watch Him multiply it to the blessing of many people.

When Jesus went back to the west side of the Lake of Galilee, the people followed Him. In the synagogue at Capernaum He

gave the discourse on the Bread of Life, recorded only by John.

I. SLAVES TO THEIR STOMACHS (vv. 25-27)

When the people found Jesus, they asked Him when He had crossed the lake. Instead of answering their question, He reproved them for the selfishness of their motive in following Him. It was not because they had seen a manifestation of divine power, but because they wanted to be filled again with food. Jesus told them not to work for perishing food, but to seek for spiritual food that "endureth unto everlasting life" (v. 27). The body will last only a few years at longest; our souls will live forever. How foolish to be so concerned about feeding the body every day, but never thinking about feeding the soul! Yet that is the case with the majority of people today, as then.

II. SEEKERS FOR THE SENSATIONAL (vv. 28-31)

The people responded by asking, "What shall we do, that we might work the works of God?" (28) But when Jesus told them that all God wanted them to do was to believe on Him, Christ, the One sent from heaven, they rejected this simple "work of God" (29). Many people are that way today. They want to work for their salvation, but they are unwilling to accept it by simple faith.

Instead of believing, the people asked for a "sign" that would prove Jesus was the Messiah, so they could believe on Him (30). Moses gave them manna in the wilderness (31). What could He do?

The unreasonableness of unbelief shows up clearly here. Jesus had already shown them a great sign in the feeding of the 5,000. (The word "miracle" in v. 14 is "sign" in the Greek.) What more did they want?



By Ralph Earle

Professor of New Testament
Nazarene Theological
Seminary, Kansas City, Mo.

III. SIGNIFICANCE OF THE SIGN (vv. 32-35)

We have just noted that the miracle of feeding was actually a "sign" (v. 14). What did it signify?

Jesus first reminded His hearers that it was God, not Moses, who gave the manna. But now "my Father giveth you the true bread from heaven" (v. 32). He added: "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (v. 33).

The people were still spiritually blind. They said, "Lord, evermore give us this bread" (v. 34). And there He was right in front of them! So He had to tell them plainly, "I am the bread of life" (v. 35).

Are we like those people, still concerned only for physical food, when Christ is presenting himself to us as the Bread of eternal life?

February 11

Rivers of Living Water (7:38)

SCRIPTURE: John 7:37-39

INTRODUCTION: It was the time of the Feast of Tabernacles, in October, when for a week the Israelites lived in booths made of branches, to commemorate the life of their forefathers in the wilderness. The unbelieving brothers of Jesus (v. 5) urged Him to go up to the feast (v. 3). The reply of Christ was again (cf. 2:4): "My time is not yet come" (v. 6). He was keeping in step with His Father—a lesson to us!

Finally, about the middle of the feast Jesus went up to Jerusalem. (The Jews always went "up" to their sacred city, from whatever direction.) His teaching in the Temple (v. 14) provoked such opposition (v. 30) that the religious leaders sent some of the Temple police to arrest Jesus (v. 32). Instead, these officers were held spell-bound. They returned empty-handed to report: "Never man spake like this man" (v. 46).

I. SATISFACTION OF THIRST (v. 37)

It was the last, great day of the feast. On each of the seven days there was one procession around the altar. But on the seventh day there were seven processions. As they marched around, the priests chanted words of Ps. 118:25. The seventh day, when this

was done seven times, was called the day of the Great Hosanna.

Also each day a priest took a golden pitcher, filled it with water at the Pool of Siloam, and poured it out in the Temple. This apparently became the occasion for Jesus' words in v. 37. This verse should be connected with John 4:14. Jesus offers to give each of us a fountain of living water that will completely satisfy our deepest longings.

II. SUFFICIENCY FOR OTHERS (v. 38)

He not only wants to satisfy our personal needs, but He wants us to be a blessing to others. The fountain within should send out "rivers of living water."

"Belly" is the literal translation of *koilia*. But here it is obviously used metaphorically for the "heart," the seat of spiritual life, and should so be translated.

III. SPIRIT-FILLED (v. 39)

Fortunately we are not left in doubt as to the Source of these "rivers of living water"; it is the Holy Spirit, who would be given at Pentecost after Jesus was "glorified" in His ascension to heaven.

In conversion we receive in our hearts a fountain of living water to satisfy all our spiritual needs. When we are filled with the Spirit, rivers will flow out to water other people's barren souls. The Spirit-filled life is the outflowing life.

February 18

The Light of the World (8:12)

SCRIPTURE: John 8:1-11

INTRODUCTION: The story of the woman taken in adultery is missing in the very oldest Greek manuscripts. But it is generally considered to be a true incident in the life of Jesus. It beautifully illustrates our text: "I am the light of the world."

I. THE ADULTERESS (vv. 1-3)

As Jesus was teaching the people in the Temple one morning, some scribes and Pharisees brought to Him a woman they had caught in adultery. They set her in a prominent place.

II. THE ACCUSERS (vv. 4-6)

They informed the Master that this woman had been taken in the very act of

committing adultery. If so, a man was involved! Where was the man? This is the question that George Eliot has dramatized so vividly in her book *Adam Bede*. (The preacher would do well to get hold of the book and read the pertinent passage.)

III. THE ADVOCATE (vv. 7-11)

Jesus was supposed to act as the stern Judge of this woman. Instead He became her Advocate (French word for lawyer or attorney). He got rid of her accusers very quickly by telling the one who had never sinned to cast the first stone (v. 7). (The Mosaic law required that the witnesses to the crime should begin the stoning of the criminal.) Convicted by their consciences, all left. Our English word "conscience" comes from the Latin. Both it and the Greek word here literally mean "knowing together." Conscience is basically a consciousness of our sin.

When the accusers had left, Jesus turned to the woman. Had no one condemned her? "No man, Lord." Then came those comforting words: "Neither do I condemn thee." But Jesus did not condone adultery, for He added, "Go, and sin no more" (v. 11).

Jesus, "the light of the world," perfectly understood people. He condemned the harsh, legalistic spirit of the Pharisees, who were more concerned with protecting law than personality, and forgave the contrite spirit of the penitent woman.

February 25, a.m.

The Man Born Blind (9:25)

SCRIPTURE: John 9:1-28

INTRODUCTION: In the sixth chapter of John's Gospel we found Jesus performing a miracle (the feeding of the 5,000) and then giving a discourse on "the bread of life." He first illustrated it by healing the man born blind. The connection is indicated by the repetition of "I am the light of the world" in 9:5. (Tell the story of the miracle.)

The most interesting feature in this incident is the healed man's progress in his understanding of who Jesus was. We note four steps.

February, 1973

I. A MAN CALLED JESUS (v. 11)

The neighbors asked the man how he had received his sight. His answer was: "A man called Jesus . . ." But he didn't know where this Jesus now was (v. 12).

II. A PROPHET (v. 17)

Then the Pharisees got in on the act, because Jesus had made clay on the Sabbath—He had broken the law! When they questioned the man about Jesus, his answer now was, "He is a prophet." This is all Jesus is to many people today.

III. A MAN OF GOD (v. 33)

The Pharisees didn't believe the man had really been healed of congenital blindness. So they questioned the parents. Afraid, the latter were evasive: "He is of age; ask him" (v. 21; cf. v. 22).

So again the Pharisees questioned the man. Piously they said, "Give God the praise; we know that this man is a sinner" (v. 24). The man stuck to his testimony: "One thing I know . . ." (v. 25). The long argument—every point should be noted—concluded with the formerly blind fellow saying: "If this man were not of God, he could do nothing."

IV. SON OF GOD (v. 35)

When Jesus heard that the man had been thrown out of the synagogue for defending his Healer, He hunted him up and challenged him: "Do you believe in the Son of God?" The best Greek text has "Son of Man." But this amounts to the same thing. In the Gospels, Jesus refers to himself some 80 times as "the Son of man"—meaning Messiah, the Son of God (cf. Matt. 16:13, 16).

The man asked, "Who is he?" When Jesus identified himself, the man said, "Lord, I believe," and worshiped Him. He walked in the light and found the Light of the world as his Lord and Saviour.

February 25, p.m.

The Good Shepherd (10:14)

SCRIPTURE: John 10:1-18

INTRODUCTION: Jesus used familiar scenes as illustrations for His messages, so that the people would understand the truth He was teaching. One day He talked about a shepherd and his sheep. Some religious leaders,

He intimidated, are thieves and robbers. They fleece the sheep but don't feed them. But the true shepherd cares for his sheep day by day.

I. THE DOOR OF THE SHEEP (v. 7)

Ordinarily a sheepfold has only one doorway. Jesus affirmed that He was the Door, the only Door, that opens into the divine sheepfold. There is no way to get into the kingdom of God except through Christ.

II. THE GOOD SHEPHERD (v. 11)

Jesus described the good shepherd as one who gives his life for the sheep. That is exactly what He did, at Calvary.

He reiterated: "I am the good shepherd" (v. 14). "I lay down my life for the sheep" (v. 15). Since He was willing to die for us, the least we can do is to follow Him.

III. ONE FLOCK, ONE SHEPHERD (v. 16)

KJV says, "One fold, one shepherd." But the best Greek text says, "One flock, one shepherd." Not all Christians will be in one fold, one denomination. But all will be one flock, the flock of God's sheep—His own people forever. The "other sheep" (v. 16)—Gentiles it meant then, other nations now—will all be united in one flock.



A Charge to Keep

TEXT: *If, then, you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real?* (Luke 16:11, NEB)

PURPOSE: To show that God made us stewards of that which is His, our lives, possessions; and if trustworthy with these, then the gospel.

PROPOSITION: To those who are trustworthy with the wealth of this world, God will entrust real wealth—His gospel.

INTRODUCTION: In the hymn "A Charge to Keep I Have," Charles Wesley shares an intimate view of the life of stewardship. It is a life of faithful, trustworthy service dedi-

cated to the glorification of God. Listen to the words penned from the heart of the famous hymnwriter: "A charge . . ."

The charge God lays upon us is one of ever enlarging responsibility. As Luke suggests, if you are trustworthy with the things of the world, you can be trusted with the things of the Spirit. Though we may not possess an abundance of material goods, God has nevertheless made us stewards of several important possessions, that we might prove ourselves trustworthy. How will you manage what God has given you responsibility over?

I. STEWARDSHIP OF SELF

- A. You do not belong to yourself (I Cor. 6:20).
- B. You are a part of Christ (I Cor. 6:15).
- C. How then will you manage yourself?
 1. Your health
 2. Your total development
 3. Your self-discipline

II. STEWARDSHIP OF THE CREATED ORDER

- A. The earth, and its fullness, is God's (Ps. 24:1).
- B. God has given man dominion over creation (Ps. 8:6).
- C. How then will you manage God's creation?
 1. Nature and the environment
 2. The possessions accrued from its fullness

III. STEWARDSHIP OF THE GOSPEL

- A. An obligation to all men (Rom. 1:14)
- B. A charge to keep (Matt. 28:19-20)
- C. How then will you manage real wealth?
 1. By trustworthy stewardship of the world's wealth ("... if I my trust betray . . .")
 2. By attentive obedience to God ("Help me to watch and pray, and on thyself rely . . .")

CONCLUSION: Charles Wesley keenly felt the responsibility of being a trustworthy steward, as evidenced in his hymn "A Charge to Keep I Have." Often responsibility can overwhelm us, leaving us frustrated and discouraged. God, however, has not chosen to weigh us down with a

multitude of obligations in order to test our stewardship. Rather, He has chosen to check our ability to manage ourselves and our possessions in order that He might entrust us with the real wealth, the gospel of His Son, Jesus Christ. Have you managed the charge God has given to you? Has He given you the sacred charge of being a steward of His gospel? As Luke says, "If . . . you have not proved trustworthy with the wealth of this world, who will trust you with the wealth that is real?"

RICHARD RYDING

God's Responsibility— Man's Accountability

SCRIPTURE LESSON: Gen. 1:26-29; 2:15-17 (RSV)

TEXT: *God created man in his own image . . . male and female he created them. . . . and put him into the garden of Eden (1: 27; 2:15).*

"God created man" is a confessional statement, an affirmation of faith. All that follows has meaning only to the person who shares this faith, who recognizes that man's first relationship is not to the soul within him, the people about him, or the world enclosing him, but to God.

From this ancient, reverent record of man's origin I wish to draw out two far-reaching implications and show their application to our whole lives.

I. THE IMPLICATIONS OF THE CREATOR-CREATURE RELATIONSHIP

"God created man." This sublime truth immediately implies that:

A. God is responsible for man. Karl Barth has said that to say in prayer, "Our Father," is to say, "Thou who hast made thyself responsible for our whole existence, temporal and eternal."

B. Man is accountable unto God. Man's immediate position is stewardship. God provides; man receives; and for what he does with the Creator's gifts man is accountable.

These two facts are shown in God's first address to man: "You may freely eat of every tree of the garden" (RSV)—that is God assuming responsibility for man. "Of the tree of the knowledge of good and evil

you shall not eat"—there is man held accountable to God. Later the chosen nation will face this same dual truth: "I will be your God"—His responsibility, "and you shall be my people"—their accountability.

"God created man," then, means that God makes himself responsible for man, and holds man accountable unto God.

II. THE APPLICATIONS OF THE CREATOR-CREATURE RELATIONSHIP

A. "God created man in his own image." *Man was made morally good.* Creation "after the likeness of God" is declared to be a matter of "true righteousness and holiness" in Eph. 4:24 (RSV).

God is responsible for man's moral life. His provision for human rectitude is well expressed in a new covenant promise: ". . . from all your idols, will I cleanse you. A new heart also will I give you . . . And I will put my spirit within you, and cause you to walk in my statutes" (Ezek. 36:25-27).

Man is accountable for his moral life. That is the thrust of that oft misused passage, "Be sure your sin will find you out" (Num. 32:23). Man must answer to God for every violation of His will, for every excursion into evil. "God will bring every work into judgment."

B. "God created man . . . male and female created he them." *Man was made socially related.* He does not dwell in isolation, but over against others, which reminds him that he exists over against God.

God is responsible for man's social life. We see Him assuming this responsibility in the creation of a helpmate for Adam. We read also that "God setteth the solitary in families" (Ps. 68:6). The spiritual and social merge in that choice figure of the Church, "the household of God" (Eph. 2:19).

Man is accountable for his social life. He must answer to God for his relationship to others. God's first question to fallen man was, "Where are you?" His second, "Where is your brother?" James writes, "Grudge not one against another, brethren . . . behold, the judge standeth before the door" (Jas. 5:9). The account of the Good Samaritan reminds us of the social attitude and activity that will find acceptance with God.

C. "God created man . . . and put him into the garden." *Man was made physically envired.* He is body and soul, related to earth and heaven, with physical and spiritual needs, tasks and pleasures. And this is good (Gen. 1:31). To the first man God said, "I have given you every plant . . . and every tree . . . for food" (RSV). He is concerned about our daily bread (Matt. 6:11). To His people He pledges, "all these things"—food, raiment, shelter—"shall be yours" (Matt. 6:33, RSV).

Man is accountable for his physical life. If he abuses the gifts of God, getting things dishonestly, using them selfishly and immorally, he will answer for it. If he deprives men of other colors, classes, and creeds of their lawful share of God's bounties, he will answer for it. "We must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (II Cor. 5:10, RSV).

We are the creatures of God. He is responsible for us. We are accountable to Him. He is faithful, but we have sinned. His provision includes also grace to forgive us and cleanse us and renew us. For the wise use of this incomparable gift we are also accountable! So He invites us today to trust Him, and commands us to obey Him. Only in this relationship can we truly live, joyfully die, and eternally serve the God who created man.

W. E. McCUMBER

BULLETIN



BARREL

"Bits and Pieces"

STEWARDSHIP TEACHING—by Jesus **PRIORITY**—"Seek ye first the kingdom of God" (Matt. 6:33).

INVESTMENT—"Lay up for yourselves treasures in heaven" (Matt. 6:20).

RESPONSIBILITY—"Unto whom much is given, of him shall much be required" (Luke 12:48).

ACCOUNTING—"Render to God the things that are God's" (Mark 12:17).

RECOMPENSE—"Give, and it shall be given unto you" (Luke 6:38).

Christianity Is Giving!

A certain pastor, on the occasion of the annual stewardship campaign, wrote a letter to the members of his church, upon receipt of which one man replied immediately and with considerable rancor, "According to your concept, Christianity is just one continual give, give, give."

Disturbed by this reaction, the pastor sat down to write a devastating reply. But as he thought and prayed about it, he found himself thinking, *That man is dead right!* Christianity is one continual give. Instead of a scorching letter of rebuke, the pastor wrote the following:

Dear Friend:

Thank you for the finest definition of Christianity that I have ever seen. Christianity is indeed one continual give, give, give. That is the way it all began. GOD GAVE! He gave His only Son. THE SON GAVE! He gave His life upon the Cross for our sins.

HIS DISCIPLES GAVE! They left their homes and businesses to devote full time to telling the good news. Most of the 12 died a martyr's death. Down the centuries the work of Christ has prospered in proportion to the extent that Christians have learned to give, give, give . . .

Remove stewardship teachings from the New Testament, and you leave the gospel in rags and tatters.

• • • • •

The person who lives in fear of giving away too much often finds the much which he has kept for self is too little to live upon.

• • • • •

The test of stewardship is not what our money is doing for us, but what our money is doing to us.

• • • • •

There was a man who was put out with his pastor and so held back on giving his money. His reasoning was somewhat like the man who quit brushing his teeth to get even with his dentist. He had forgotten that God could get along without his gifts, but that he could not get along without giving to HIM.

—J. CHRISTY

Generosity

A man does not own his wealth; he owes it.

God looks not to the quantity of the gift but to the quality of the giver.

When a man begins to amass wealth, it is a question whether God is going to gain a fortune or lose a man.

Selfishness with much can do little, but love with little can do much.

Love of the right use of money is the root of much good.

Don't expect a thousand-dollar answer to a 10-cent prayer.

• • •

Did you ever stop to think that the lad who gave his loaves and fishes did not have to go without his dinner?

GOD'S THOUGHTS AND MINE

The hammer thoughts

That pound and shatter peace;

The rodent thoughts

That gnaw and will not cease;

The briar thoughts

That pull and prick and scratch;

The rover thoughts

That I can never catch;

The serpent thoughts

That leave their lairs at night;

The shadow thoughts

That dim the new day's light;

These are my thoughts—

Oh, take them, Lord, I pray,

Out of my heart

And cast them far away.

And in their stead

Give me those thoughts of Thine

So crystal-clear,

So holy, high, and fine,

That I shall grow

By their pure grace enticed,

Worthy to think

The lovely thought of Christ.

—Author unknown

"For my thoughts are not your thoughts
... saith the Lord" (Isa. 55:8).

REVIVAL WILL COME—

WHEN the thorn tree of strife is rooted from the heart.

WHEN apologies are made for unkindness, and grievances are adjusted in a manner pleasing to God.

WHEN the dead atmosphere of indifference, indolence, and lukewarmness is dispelled by a fresh anointing of the Holy Spirit.

WHEN there are long vigils of prayer in which the soul is laid bare before God in humiliation and contrition.

WHEN the killing frost of smug complacency is confessed and renounced.

WHEN faith takes hold of God's promise and resists every attack and accusation of Satan.

WHEN fasting is practiced for self-discipline, and self is forgotten in service.

WHEN personal testimony is warm and buttressed by a holy life.

WHEN we attempt great things for God, and expect great things from God.

WHEN holy people are willing to face opposition, ridicule, persecution, hate, suffering, shame, and misunderstanding for Jesus' sake rather than compromise their convictions or soften their witness against sin.

THEN revival will come in supernatural power.

—Selected

A man usually can do more than he thinks he can, but he usually does less than he thinks he does.

• • •

The road to success is almost always under construction.

A TEST OF STEWARDSHIP

A chicken and a pig were discussing how they could help the problems of man.

"You know," said the chicken, "I have a solution. What man needs is bacon and eggs every morning for breakfast!"

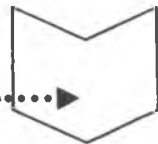
The pig remained silent.

When the chicken asked, "What do you think?" the pig answered, "For you this is a contribution, but for me it means total commitment."



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
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Lectures in Systematic Theology

Robert L. Dabney (Zondervan, 1972. 903 pp., index, cloth, \$12.95.)

If you do not require your theological reading to be Arminian, and if you'd like to see how a late nineteenth-century Calvinistic theologian supports his teaching of unconditional double predestination (p. 224), and refutes Arminianism (p. 236), obtain this recent reprint, and either read it through or use it as a reference book.

Dabney's work was long used as a textbook in Southern Presbyterian and other Reformed seminaries, and is a thorough and conservative presentation of the whole gamut of systematic theology—except that he includes only a sentence on the inspiration of Scripture (see p. 144), affirming a plenary (not a verbal) view.

From Dabney to Machen to Francis Shafer, Calvinists have presented theology with their own brand of rationalism. My own reading of Scripture finds almost no interest in the Faith's being congenial to human reason. That interest we inherited from the pagan Greeks, and it is a chief spoiler of Christian theology.

J. KENNETH GRIDER

Romans—Vol. 2

By D. M. Lloyd-Jones (Zondervan Publishing House, 1971, in the U.S., 1972. 370 pp., cloth \$6.95.)

For 30 years the author was pastor of Westminster Chapel in London, as the successor of G. Campbell Morgan. He retired in 1968. The volume consists of 26 expository sermons preached on Romans 5, including the introductory sermon, which

traces the relation of chapter 5, in the author's view, to chapters 6, 7, and 8. His basic thesis is that the theme of these chapters is not sanctification but the believer's assurance. This he endeavors to show, as he progresses in the series. While he assumes the truth of eternal security, he seeks to avoid carelessness and presumption by seeing assurance in the light of the believer's union with Christ, a union which is not merely formal but ethically dynamic. There is viability and flow in these messages, and considerable depth. However they settle down to basic Calvinism in the sense that our assurance is seen to be possible only on the basis of effectual and irreversible grace. When the soul is regenerated, grace "reigns" in the place of sin, and can never be dethroned. Interesting reading for the preacher—and inspirational in places—but too much theological determinism for wide distribution.

RICHARD S. TAYLOR

Preaching Holiness from the Synoptic Gospels

By W. E. McCumber (Beacon Hill Press of Kansas City, 1972. Paper, 120 pp., \$2.50.)

With a theme from scripture found in both Testaments, "You shall be holy, for I am holy" (Lev. 11:45; 1 Pet. 1:16, RSV), the subject is examined under two categories: (1) The Holy Lord, and (2) His Holy People. Attention is given to the Old Testament roots of the New Testament concept, and to its significance as covenantal.

The Holy Birth, The Holy Anointing, and the Holy Ministry of the Lord Jesus Christ are the chapter headings in Part I. The Holy People, in Part II, are treated un-

der the two main categories: The Experience of Holiness and The Ethics of Holiness.

Author McCumber presents his characteristically thorough, careful study in his down-to-earth style. The review is very favorable for a sound exegetical foundation upon which to build holiness sermons.

The Isolated Beatitudes

By *Herchel H. Sheets* (Beacon Hill Press of Kansas City, 1972. 71 pp., paper, \$1.00.)

Jesus' "other beatitudes" are presented here as good grist for the preacher's mill. When the Beatitudes are mentioned, one usually thinks of the opening verses of the Sermon on the Mount. But Jesus speaks of "the blessed way" in other portions of Scripture, too. Not all of them are together, but each of these references to blessings is isolated from the others.

The isolated beatitudes are:

1. The blessing of not taking offense at Jesus (Matt. 11:6; Luke 7:23)
2. The blessing of being spiritually sensitive (Matt. 13:61)
3. The blessing of knowing who Jesus is (Matt. 16:17)
4. The blessing of hearing and keeping the Word of God (Luke 11:28)
5. The blessing of being found awake (Luke 12:37)
6. The blessing of having the right kind of guest list (Luke 14:13-14)
7. The blessing of doing what one knows (John 13:17)
8. The blessing of giving (Acts 20:35)
9. The blessing of believing without seeing (John 20:29)

New Testament Introduction

By *Donald Guthrie* (Inter-Varsity Press. 1,056 pp., cloth, \$11.95.)

This originally came out in three volumes: *The Pauline Epistles* (1961), *Hebrews to Revelation* (1962), and *The Gospels and Acts* (1965). Now it is conveniently published in one large volume.

By all odds this is the most valuable introduction to the New Testament available in English—or any other language. Donald Guthrie has done a magnificent job in this difficult field. His massive work will remain the standard text for this generation.

The volume reflects very wide and thorough reading in the plethora of books in this complicated area of study. One of its important virtues is that it presents arguments on various sides of an issue. Then these arguments are carefully analyzed and answered. Dr. Guthrie always comes out with a positive conclusion, in line with the best, informed thinking of evangelicals. Because of its comprehensiveness, this volume will meet the needs of the ordinary pastor as far as New Testament introduction is concerned.

The authorship—in this case, genuineness—of the Pastoral Epistles is one of the crucial problems in this field. Practically all liberals reject Pauline authorship. So Guthrie devotes no less than 38 pages of closely packed type to discussing it. The same is true with the authorship of the Fourth Gospel (30 pages). About 100 pages are given to the Synoptic problem and Form Criticism.

Every pastor who wants to be well informed about the New Testament should have this volume, whatever other books he may possess. This is a *sine qua non*.

RALPH EARLE

The Ministry of Pastoral Counseling

By *James D. Hamilton* (Beacon Hill Press, 1972. 226 pp., paper, \$1.95.)

Dr. Hamilton, professor of pastoral ministry in Nazarene Theological Seminary, offers what he calls "an elementary guide for the minister who has had little education and experience in pastoral counseling." The stated purpose of the book is (1) to examine the basic elements of counseling, and (2) to show the place of counseling in the pastoral ministry.

Counseling is an important part of the ministry, the author points out, but it is not all-important. A pastor who devotes too much time to counseling not only has a lack of understanding of the pastoral ministry, but he is likely to have an improper evaluation of his counseling skills. Most pastors will be involved in as much counseling as they want—or need—without labeling themselves as "specialists" in that area.

Not intended as a technical treatise, it is nevertheless well documented and comprehensive, and offers with clarity some well-established techniques for pastoral

counseling with a distinctly holiness viewpoint.

JAMES MCGRAW

Pastoral Care with the Poor

By *Charles Kemp* (Abingdon Press, 1972. 128 pp., paper, \$2.45.)

This book contains a wealth of material on what it is like to be poor, as well as on the matter of a pastor's counseling those caught in the web of poverty. Its data comes, in the main, from on-the-spot pastoral observation. The author also reviews literature and statistics on poverty as such. John Wesley "had a genius for finding the poor" (p. 107), and he established for them a home for widows, a dispensary, and inexpensive religious reading materials. An early Methodist, William Booth, ministered to the poor in many ways. This book depicts what the poor are like, and how to minister to them, particularly through counseling. It is perhaps the only entire book on this subject.

J. KENNETH GRIDER

Preachers' Exchange



FOR SALE: Used religious books, including complete set of *Simeon's Expository Outlines on the Whole Bible*. Set of *Clarke's Commentaries* over 120 years old. Send for price list.—Rev. Steward Reed, 1702 E. 28th St., Joplin, Mo. 64801.

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AMONG OURSELVES

Wayne Warner hits hard at some of the "Prosperity Plan" promoters who bombard our church members with their high-pressure sales pitches for donations based on assurances that financial gains will be the inevitable result (p. 3). Of course God blesses cheerful, generous givers. There are numerous examples of His blessings being outpoured where there was not "room enough to receive" them. His blessings do indeed take the form of material gains in many cases, as well as the spiritual benefits that accumulate as rewards for tithing. But to place this before the Christian as a motive for giving to God cheats him of his greatest blessing, that of expressing his love for God in the act of worshipful giving of his means to God's work. He learns to give, and he gets blessed, because he has already committed all he has, including himself, to God. He knows he can give without loving, but he knows also that he CANNOT love without giving! And that's why he gives. Even if he gives to God and his neighbor doesn't, and his neighbor makes a bumper crop while his is destroyed by hail; if he had it to do over, he would give again, as much or more, because his devotion to God is not contingent upon God's rewards. And he will come out alright in the long run, make no mistake about it. So encourage him, pastors, and he will not let us down.

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